# Black self-defense K

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### Links

#### The Self-defense of the oppressed is necessary to challenge the police and the state. The value of self-defense is key to challenging the logics of white supremacy.

Robert F. **Williams—1962** (Negroes with Guns [Detroit: Wayne State University Press])

When an oppressed people show a willingness to defend themselves, the enemy, who is a moral weakling and coward, is more willing to grant concessions and work for a respectable compromise. Psychologically, moreover, racists consider themselves superior beings and are not willing to exchange their superior lives for our inferior ones. They are most vicious and violent when they can practice violence with impunity. This we have shown in Monroe. Moreover, when because of our self-defense there is a danger that the blood of whites may be spilled, the local authorities in the South suddenly enforce law and order when previously they had been complacent toward lawless, racist violence. This too we have proven in Monroe. It is remarkable how easily and quickly state and local police control and disperse law- less mobs when the Negro is ready to defend himself with arms. (4-5)

#### Black self-defense is the primary value. Black Americans must not be left to depend on the protection of the state.

Robert J. Cottrol and Raymond T. Diamond—1992 (“Toward an Afro-Americanist Reconsideration of the Second Amendment,” Georgetown Law Journal 80 [1992]: 309-361).

The history of blacks, firearms regulations, and the right to bear arms should cause us to ask new questions regarding the Second Amendment. These questions will pose problems both for advocates of stricter gun con­ trols and for those who argue against them. Much of the contemporary crime that concerns Americans is in poor black neighborhoods and a case can be made that greater firearms restrictions might alleviate this tragedy. But another, perhaps stronger case can be made that a society with a dismal record of protecting a people has a dubious claim on the right to disarm them. Perhaps a re-examination of this history can lead us to a modem realization of what the framers of the Second Amendment understood: that it is unwise to place the means of protection totally in the hands of the state, and that self-defense is also a civil right.

### Impacts

#### Impact: Civil rights progression for blacks happened since black people were armed- gun control denies protection and a level of intimidation black people need to not be taken advantage of by whites.

John **Blake** *Does race shape Americans’ passion for guns?* John Blake is a native of Baltimore, Maryland. He writes about race, religion, politics, and other assorted topics. CNN Enterprise writer/producer October 12, 20**14**

It's a mistake to think that our gun culture is lily-white, historians say. **Contemporary blacks may be some of the strongest supporters of gun control, but the black community has a strong gun rights tradition, particularly in the South. Guns helped spawn the civil rights movement,** says Cottrol, the history professor at George Washington University. **White vigilantes who tried to attack black communities were met at times by gunfire.** The Deacons for Self-Defense, an armed black group, protected civil rights activists, says Cottrol, author of "The Long, Lingering Shadow: Slavery, Race and Law in the American Hemisphere." **Southern blacks in particular recognized the value of owning guns because they couldn't depend on anyone else to protect them during a time when the sheriff could be a member of the Klan,** historians say. **"The civil rights movement was made possible because the Klan knew that black communities were armed,"** Cottrol says

#### And this abstraction allows us to assume racist entities will somehow act justly rather than looking to how they have historically acted. Tommy Curry writes: Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013. SPHS//SS

**Traditionally we have taken ethics to be**, as Henry Sidgwick’s claims, "**any rational procedure by which we determine what individual human beings 'ought'—or what is right for them**—or to seek to realize by voluntary action.”vii **This rational procedure is** however **at** **odds with the empirical reality the ethical deliberation must concern itself with.** To argue**,** as is often done, that the government, its citizens, or white people should act justly, assumes that the possibility of how they could act defines their moral disposition. If a white person could possibly not be racist, it does not mean that the possibility of not being racist, can be taken to mean that they are not racist. **In ethical deliberations dealing with the problem of racism, it is common practice to attribute to historically racist institutions, and individuals universal moral qualities that have yet to be demonstrated. This abstraction from reality is what frames our ethical norms** **and allows us to maintain**, despite history or evidence, **that racist entities will act justly given the choice.** Under such complexities, **the only ethical deliberation concerning racism must be anti-ethical, or a judgment refusing to write morality onto immoral entities.**

### Alt

#### Alt: WE MUST ENGAGE IN A BLACK SELF-DEFENSE PARADIGM. THIS PARADIGM INSISTS THAT OUR DISCOURSE AND OUR ACTIONS ARE CENTERED ON A VALUE OF BLACK SELF DEFENSE THAT ENDORSES THE NEED TO UNDERSTAND HOW BLACK PEOPLE ARE VICTIMS OF STATE TRYANNY AND NEED TO TAKE MATTERS IN TO THEIR OWN HANDS. WE ADVOCATE TO BAN IT FROM WHITE PEOPLE.

Tommy J. **Curry—**20**15** (Associate Professor of Philosophy @Texas A&M University, “Robert F. Williams and Militant Civil Rights: The Legacy and Philosophy of Pre-emptive Self-Defense,” Radical Philosophy Review 18.1 [2015]: 45-68)

The foreigner laughed at Robert F. Williams when he described the “segregated pet cemetery in Washington D.C. where an Afro-American cannot bury his dog,” but such extremity was indicative of the segregationist psychology that emerged from the racist logics of white America. **If one accepts**, as Williams does, **that “The stranglehold of oppression cannot be loosened by a plea to the oppressor’s consciousness,” then the theorist and activist both seem committed to at least understanding** Williams claim: **“Social change in something as fundamental as racist oppression involves violence.”** To some, the notion of a pre-emptive self-defense sounds strange. While there is a long standing tradition of self-defense, the protection of one’s self or property against siege, such a stance is thought to be an exception; only responding to the most egregious transgressions against an individual. There is a similar but different understanding at work in *Negroes with Guns*. **Racism determines the boundaries between white humanity and what they define as their relationship to that which is not human.** Such distance means that **whites will rarely perceive a violation of Black rights or a devaluing of Black humanity, so violence is never-ending.** As such, Williams contends that “**you cannot have progress here without violence and upheaval, because it’s a struggle for survival for one and a struggle for liberation for the other.” Racism** then **is consistent violence against the oppressed such for the sake of preserving their distinction and distance from the white oppressor class**. Simply stated, “The racist is a man crazed with hysteria at the idea of coming into equal human contact with Negroes.” (64-65)\

In summary black agency is a better starting point AND better way to resolve their impacts will be where the round shifts in terms of offense

ROB: Best methodology to liberate the oppressed

#### Antiethical. [Curry] Curry, Tommy J. [doctor in Associate Professor of Philosophy, Affiliated Professor of Africana Studies, Texas A & M University] In the Fiat of Dreams: The Delusional Allure of Hope, the Reality of Anti-Black Violence and the Demands of the Anti-Ethical. 2013.

**Anti-ethics; the call to demystify the present concept of man as illusion, as delusion, and as stratagem, is the axiomatic rupture of white existence and the multiple global oppressions** like capitalism, militarism, genocide, and globalization, **that formed the evaluative nexus which allows whites to claim they are the civilized guardians of the world’s darker races. It is the rejection of white virtue,** the white’s axiomatic claim to humanity that allows the Black, the darker world to sow the seeds of consciousness towards liberation from oppression. **When white (in)humanity is no longer an obstacle** weighed against the means for liberation from racism**, the oppressed are free to overthrow the principles that suggest their paths to liberation are** immoral and hence **not possible.** To accept the oppressor as is, the white made manifest in empire, is to transform white western (hu)man from semi-deitous sovereign citizen to contingent, mortal, and un-otherable. Exposing the inhumanity of white humanity is the destruction/refusal of the disciplinary imperative for liberal reformism and dialogue as well as a rejection of the social conventions that dictate speaking as if this white person, the white person and her white people before you are in fact not racist white people, but tolerable—not like the racist white people abstracted from reality, but really spoken of in conversations about racism. The revelatory call, the coercively silenced but intuitive yearning to describe the actual reality set before Black people in an anti-Black society, is to simply say there is no negotiating the boundaries of anti-Blackness or the horizons of white supremacy. Racism, the debasement of melaninated bodies and nigger-souls, is totalizing.